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{ God has given to us, I ^{know} well, the liberty of use, but only so far as necessary; and He has determined that the use should be common. And it is monstrous for one to live in luxury, while many are in want. How much more glorious is it to do good to many, than to live abundantly. How much wiser to spend than to hoard. How much more useful to acquire decorous friends, than lifeless ornaments! Whom have lands ever benefited so much as conferring favours has? It remains for us, therefore, to do away with this allegation: Who, then, will have the more sumptuous things, if all select the simpler? I would say, if they make use of them impartially and indifferently. But if it be impossible for all to exercise self-restraint, let each man seek after what can be procured, bidding a long farewell to these superfluities.

The Hispanic Church towards the Twenty-first Century

Minerva G. Carcaño

Towards the Year 2000: Visions of the Future

Marta Sotomayor

In fine, they must accordingly utterly cast off ornaments as girls' gewgaws, rejecting adornment itself entirely. For they ought to be adorned with the inner woman beautiful. For in the soul alone are beauty and deformity shown. Wherefore only the virtuous man is really beautiful and good. And it is laid down as a formula that only the beautiful is good. Excellence alone appears through the beautiful body, and blossoms out in the flesh, exhibiting the amiable comeliness of self-control, whenever the soul like a beam of light gleams in the form. For the beauty of each plant and animal consists in its individual excellence, and the excellence of man is righteousness, and temperance, and manliness, and godliness. The beautiful man, then, he who is just, temperate, and in a word, good, not he who is rich. But now even the soldiers wish to be decked with gold, not having read that poetical saying:

"With childish folly to the war we came,
Laden with store of gold."

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But the love of ornament, which is far from arising from vanity, but claims the body for itself, when the love of the beautiful has changed to empty show, is to be utterly eradicated.

¹ *Iliad*, I, 575.

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PRESENTACION

Apuntes surgió de los sueños del grupo de "Instructores Hispanos" que desde algunos años antes venían reuniéndose como parte del Programa Méxicoamericano de Perkins School of Theology. A través de los años, los miembros de ese grupo se han contado entre los principales y más entusiastas contribuyentes a la revista, así como promotores de la misma.

Por ello, nos alegramos de presentar en este número dos artículos o ensayos que fueron presentados en la última reunión de esos Instructores, cuando el tema de discusión fue la misión de la iglesia hispana hacia el siglo 21.

El primero de los dos artículos es obra de la **Reverenda Minerva Carcaño**, Directora del Programa Méxicoamericano de Perkins. El segundo, de la **Dra. Marta Sotomayor**, presidenta y ejecutiva del National Hispanic Council on Aging, con sede en la ciudad de Washington.

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The Hispanic Church towards the Twenty-first Century

Minerva G. Carcaño

Preparing this paper has led me through a very personal reflection on what the church has meant to me. It is a paper from a personal, pastoral and practical perspective.

My earliest memory of church is of a very large, beautiful building as fine as any building in Edinburg, Texas. In a town that was racially and economically segregated, El Buen Pastor Methodist Church on the poor Hispanic side of town was a true source of pride for my family for many reasons, but above all, because it belonged to us.

El Buen Pastor Methodist Church was my maternal family's church. My large extended family lived on a small farm. Once sharecroppers and migrant workers in the 1920s, by the mid 1950s our family members now worked as laborers in produce companies and as truck drivers. My own father had become a butcher in a meat packing company. Picking cotton and hoeing tomato fields was the work of some of the women and children to make ends meet. The church represented a place of rest and fellowship. In fact, the church was not only the religious center of our family's life, it was also the center of our social life.

The church was the moral agent that directed our living. I remember one Sunday as a child asking my father to pick us up after Sunday school. My father did not come for us, but my younger sister and I waited for him under the portico that connected the pastor's office and the sanctuary. My grandmother happened by and gave us the scolding of our life. Our effort to escape Sunday worship was to her equivalent to attempting to escape from God's presence and from learning about God's will for our lives. Our family tradition of going to church on Sunday morning and evening and Wednesday evening would be the discipline until we were grown and had married or gone away to school. Going to church was important because it taught us what was right and what was wrong. The church helped us to be the kind of people that God wanted us to be.

In learning the lessons of morality, my generation realized that we might also be able to become something other than poor Mexicans. Being moral Christian people included getting an education, learning to speak good English, and working hard. As young people, pastors and Methodist Youth Fellowship sponsors trained us for effective youth leadership and spoke to us about becoming "someone" through our God-given abilities and talents. If we studied enough, practiced English enough, worked hard enough, and served God using those abilities and talents bestowed upon us by God's grace, we would be successful.

Then there were the encounters with Christ, those precious moments of conversion. At 5 years of age my nominal Catholic father turned nominal Methodist took my 4 year old sister and myself to church one Saturday. He had taken on the job of setting up the Christmas tree for the church that year and my sister and I were

to help him. Our task was to place the ornaments on the lower parts of the tree. As we decorated the tree my father told us about the birth of Jesus -- Joseph and Mary's journey and their unsuccessful search for lodging; young Mary's giving birth to Jesus in a stable among the animals; how angels had sung for joy and shepherds and kings had gone looking for the baby Jesus. Stars had been bright that night, especially one big star to the East. I never experienced my father as contemplative and gentle as on that day. When the tree was all decorated my father had my sister and me sit on the first pew right in front of the tree. He then turned off all the lights in the sanctuary and in the darkness lit the Christmas tree. It was the most beautiful sight I had ever seen. The Christmas story stirred within me and I believed.

The first sermon I preached, I preached from the pulpit of El Buen Pastor Methodist Church the week my beloved grandmother Sofia died. I was 17 years old. I spoke about how I had come to understand the experience of the disciples on the road to Emmaus through my grandmother's death. Death was painfully real, but faith in Jesus gave resurrection life. My grandmother's faithfulness in death led me to yet another step in my conversion process.

As a child under the influence of mainline Protestant Sunday school curriculum I was convinced that I would be a missionary to Mexico or Latin America. Missionary work and the work of deaconesses were the only models available to young girls then who were experiencing a calling to church vocations. I was directed differently, however, when pastors who served our church during my adolescent and teenage years modeled concern and commitment to the Hispanic community in our town and regionally, advocating for justice for farmworkers, equal educational opportunities for Hispanic students, and an end to poverty for Hispanic families. At times these pastors were at odds with the institutional church, but they stood their ground supporting their actions with Scripture. Through the witness of these pastors, I came to realize that conversion is not solely an individual, personal experience. Conversion is the transformation of souls, but also of society and even of the institutional church. I knew then that I would be a pastor.

So as a second generation Hispanic of Mexican descent, I have known the church as that evangelizing force for Jesus Christ that calls persons, institutions, and society in general to conversion. I have also experienced the church as family, as community, as a primary source of moral guidance, as a mentor and helper in the process of acculturation and survival, as a witness and enabler for social justice, as an instrument of God's vocational call for my life, and on occasion, as a beacon of resurrection hope.

Through the sharing of faith journeys with many of you and other Hispanics, I have come to know that many of us have experienced the church in similar ways. I am convinced that the church in the Hispanic community will continue to serve in these ways in the 21st Century. I am also convinced that it will need to do some things differently.

I believe that the church and its mission are to be understood by consideration of both its functional and symbolic dimensions. By functional I am

referring to the church's task of evangelizing those who have not heard the Good News, and teaching, nurturing and discipling those who come to believe. By symbolic dimension I mean the church's equally important role of, through its very life, pointing to God's Kingdom which is present and yet to come. To speak of a Hispanic Church for a new day is to speak of the age-old commission from Christ himself when he said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:19). The Christian Church's mission, and thusly the Hispanic Church's mission, is both present and eschatological. In this it is functional and symbolic.

Focusing then first on the functional aspect, there are two questions that I would like to address: (1) How does the church evangelize in a Hispanic community? (2) What is the character of Christian nurture and discipling among Hispanics?

Much has been said and written about the Hispanic community's history of conquest, domination and oppression. It is true that this history has had a long-term impact on generations of Hispanics which is visible and defining even today. It is also true that economics, politics, and sociocultural realities such as racism continue to act to the detriment of Hispanics. However, there is a growing number of Hispanics in this country who now assume positions of wealth, power and prestige. At the same time the economic and political climate of this country threatens to increase the numbers of those Hispanics who are poor and marginal. The global nature of present day economics also assures that there will continue to be a steady flow of Hispanic immigrants into this country searching for means of survival. What can then be immediately observed is that evangelism among Hispanics in the next century implies the sharing of the Good News among a diverse group of persons who are rich and poor, acculturated and marginal, bilingual and monolingual Spanish speakers, recognized and accepted members of society and those considered as non-persons and mere societal burdens. To say the least, evangelism among Hispanics is a complex concern. How the Church will serve the diversity of experiences and needs of Hispanics is one of the challenges that will persist long into the next century.

In the midst of the complexity of Hispanic ministry and as one who has spent most of her ministry in pastoral ministry, I would advocate for the Hispanic Church in the 21st Century to focus its evangelization in such a way that the Gospel preference for the poor is up-lifted, and lived out in ministry in ways that free the Hispanic community and others from the grips of poverty. On the practical side, ministry among and with the poor will be important for the Hispanic Church because of the increasing number of Hispanics in this country, many of whom are and will continue to be poor. On the biblical side, a preferential option for the poor, to use the terms of Gustavo Gutiérrez, is to struggle against poverty which is a falling back into the slavery from which God liberated the people in Egypt, which is dehumanizing, contradicting God's good work in creating humanity in the image and likeness of God, and which forgets that in oppressing another we offend God. A preferential

option for the poor is an attitude and a posture in ministry that seeks justice as a way of being in communion with God and others so that the Kingdom of God is proclaimed. Without such a posture the credibility of the witness of the Church is in question. José Galindo, the director of the Border Ministries in the Rio Grande Valley of South Texas, has a story that elucidates this point.

The Border Ministries has given strong leadership to serving among the very poor who live in "colonias" along the Texas-Mexico border. In starting his work with the Border Ministries, José went door-to-door in the "colonias" introducing himself and getting to know the situation of each "colonia." Not one to be isolated from poverty and oppression, he was nevertheless painfully struck by the degree of the poverty that these families lived under; he felt their despair. José thought that he understood these people and their needs until a woman from one of the "colonias" brusquely shook back him into reality. She looked at him directly, eye-to-eye and said, "I know your kind. You come through here all the time. Sometimes you stay awhile, but you never stay long. Tell me, are you here to stay because if you're not, I don't want to have anything to do with you and your church." José has stayed and pushed the church to stay. In the staying has come the most important credential for this important ministry. The people hear the Good News and respond to it in faithfulness. What has been very interesting is that the congregations that have worked with José Galindo in the "colonias" have experienced a renewal of spirit.

A preferential option for the poor must be a conscious and planned aspect of any strategy for new ministries of the Hispanic Church. It must also be a criterion by which we evaluate already existing ministries. A preferential option for the poor would mean taking seriously a Christian evangelization that is centered on persons and their salvation and wholeness and not on the needs of the institution. I say that while respecting the importance of institutions within the Hispanic community.

In a community that is as mobile and transitory as the Hispanic community, institutions that are stable and are committed to stay for the long-term can play an important role in the life of the Hispanic community. There is no institution with the historical commitment to communities in this country of local Christian congregations. This is not to say that congregations have always been helpful to the community. For better or worse, however, churches have for the most part viewed their roles in communities as long-term ventures. In this the church in the Hispanic community has been able to provide a point of stability for a people who in other aspects of their life find little stability. This has been particularly true of Roman Catholic churches and to a lesser degree, of some main-line Protestant churches.

Tension arises though, when the parish church is unable to sustain its ministry due to a lack of adequate financial resources to maintain its buildings, carryout its programs, and support its clergy and lay workers. All too often, the needs of maintaining the institutional church become primary, with the church losing touch with its greater task of evangelizing. This occurs especially to churches serving in poor communities who cannot provide a solid economic base for the survival of the institutional church. Judicatory leaders often intervene in these situations.

Unfortunately these interventions generally side with the survival of the institution in such narrow terms that the biblical mandate of the evangelization of persons is sacrificed.

While it is understandable that the institutional church requires certain resources to survive and do its work, I have all too often witnessed and even been a part of situations where the church falls victim to a paralysis of scarcity that minimizes the resources that the church does have, causing it to lose wonderful God-led opportunities for faithful and fearless ministry. While I have no desire to romanticize poverty, there is a certain perspective that comes from lacking that might be helpful to the Hispanic Church as we look toward the future. My grandmother's conversion experience comes to mind.

Some of you have heard me speak of my grandmother Sofia and how she came to know and to surrender her life to Christ. Sofia was born in Villa de los Cantus, Nuevo León, Mexico. As an infant she was baptized in the Catholic Church, but her family did not attend mass or participate in any church activities, short of attending baptisms, weddings and funerals. As a young woman Sofia married a Hispanic man from this side of the border and came to live with her new husband on a sharecroppers farm outside of Edinburg, TX. An extended family of relatives came with them to the farm.

One day a stranger came to visit. He had walked the distance from town to the farm because he had heard that no church was serving the families on this farm. The man was José González, a lay person from a newly organized Hispanic congregation of Methodists in Edinburg. He was compassionate and concerned about the families. He also had a fervent desire to tell them about Jesus Christ. After visiting the families on the farm a few times he asked if they wanted to gather all together so that he could tell them about Christ and teach them songs of faith. The families agreed but found that there was no house large enough to hold all of them. An alternative meeting place was decided upon; they would gather under the branches of the mesquite trees.

It was under a mesquite tree that Sofia came to know the Lord. It happened, she said, as they sang the songs of faith that Brother José taught them. She would say, "Esos himnos eran los más hermosos que yo jamás había oído. Se sentía la presencia y el poder del Señor y no pude hacer menos que entregarme a El." A mesquite tree, a hymn and the witness of a good lay person were the resources that it took to bring salvation to my family. Brother José evangelized and then nurtured my grandparents and great aunts and uncles in their new found faith. When the time was right he led them to the church.

I believe that for the Hispanic Church to be faithful in the next century it may have to revisit and perhaps re-create its dream image. If our dream image for the Hispanic Church is massive buildings with beautiful stained-glass windowed sanctuaries, technologically modern educational and recreational wings, enormous parking lots, multi-staffed programs, and high-steeple preaching pastorates, then we might need to dream again. Granted there is nothing wrong with any part of this

scenario, or dreaming of it, or perhaps even working toward it. But, if this dream-image becomes the all-consuming force of our time and energy, then we will have missed the boat in being faithful and effective evangelists among Hispanics in the new century and within the institutional church. In the Hispanic context the church must envision a way that it can truly become the embodiment of Christ among the people, Christ who dwelt among us as one who came to serve rather than be served.

The evangelizing work of the Hispanic Church must be first and foremost about persons. Institutional resources must be evaluated and used in creative new ways that consider persons as central to the well-being of the church rather than the well-being of the institution as central to persons. And so the church must give serious attention to all of its resources for the sake of the people. It must train persons for ministry who are able to see not that there is no adequate building for worship and service, but rather who can identify the modern day mesquite branches that will do for the immediate. Persons who are not afraid of journeying down unknown roads for the love of others. Leaders who understand the importance of allowing faith to be nurtured in the context of life and community and who are able to trust that the Spirit will reveal when the time has come for new converts to the faith to come and be full participants in the life of the institutional church. Ultimately I believe that the institutional church must address the biblical and theological question of how it might lay down its life for the sake of Christ and Christ's own so that it may live. This is most relevant in communities like the Hispanic community where resources are limited and yet the need for the proclaiming of the Good News is great. It is also relevant for the entire institutional church as it considers its own nature and mission.

Some would argue that the concerns that I have been raising should be placed before the greater institutional church. While I would agree that the ministry and evangelical scope of the whole Church must be questioned, I choose intentionally at this point to focus on the responsibility of the Hispanic Church. I do so for three reasons. Ministry to Hispanics, as is the ministry to all nations, is the work of the total church, but too often we Hispanics have tended, albeit unintentionally, to elude our responsibilities in ministry to our people by spending more time lamenting the failures of the greater church than leading the church through reflection and example. I also choose to focus on our responsibility as Hispanic Christians because of my deep-felt conviction that Hispanics have much to offer in leadership among and with Hispanics and within the institutional church. While calling the greater institutional church to accountability when it comes to Hispanic ministry is a vital aspect of the role of any who would claim to be Hispanic leaders in the church, reflective and prayerful self-criticism that leads us to faithful discipleship can only enable us to speak more forcefully.

We come now to the second question under the Church's functional ministry: What is the character of Christian nurture and discipling in the Hispanic community? Christian nurture and discipling is that work of the church, its pastors, Christian educators, counselors and leaders, that assists persons to grow in their spiritual

groundedness and maturity in ways that lead them out in faithful discipleship. In the majority Church, Christian nurture and discipling takes the form of bible study and spiritual formation groups, one-on-one spiritual mentoring and pastoral care. Age-level ministries are also charged with the responsibility of helping their constituents to grow spiritually and exercise their discipleship. Spiritual retreats, short-term courses, and mission opportunities are often used in the programs of these age-level ministries. Worship opportunities are also important to the nurture and discipling of Christians. The majority church is presently experimenting with a variety of worship styles in order to nurture disciples and would be disciples. While imitation of these methods of spiritual nurture and discipling have been helpful among Hispanics who have reached a certain level of acculturation in U.S. society, they have not always been effective among Hispanics who maintain a strong Hispanic cultural identity. Without the contextualization of spiritual formation and discipling methods in the daily lives of these Hispanics, the Church's efforts to provide Christian nurture and discipleship guidance for a large number of Hispanics is limited.

Contextualization in the nurture and discipleship of acculturations is important for several reasons. In the first place the institutional church in this country is so identified in character and way of doing things with Anglo-Saxon culture that it is a foreign and often unwelcoming place for some Hispanics. The church's efforts to provide spiritual nurture and support for active discipleship for Hispanics can also be alienating when primary commitments of the Hispanic are ignored. Recent Hispanic immigrants, for example, still hold strong commitments to family and community while many Hispanic churches, in line with the rest of the institutional church, have moved to an emphasis on individualism and personal faith responsibility giving little attention to the relationship between personal faith and commitment to family and community. To be effective in nurturing Hispanics in their faith journey and discipleship, the church must learn how to contextualize its ministry in the daily life experience and commitments of the Hispanic community.

One effective model that has been used to contextualize Christian nurture for Hispanics with a special focus on recent immigrants and other Hispanics who are new to the church, has been the model of home covenant groups or what are known in other contexts as base faith communities. Loosely defined home covenant groups are small groups of persons of faith who meet together in a spirit of community for the purpose of considering their commitment to the Gospel in light of daily life and for mutual support in living out the Gospel mandates. The option of meeting in homes, in neighborhoods where Hispanic families live and work, provides a safe haven for recent immigrant and other Hispanics that is not immediately experienced in church buildings. Meeting with family and neighbors also affirms the sense of community that is so important to Hispanics. David Chávez' model of home covenant groups in the El Paso, TX area demonstrated the potential for effective Christian nurture through these groups. In duplicating the model in Albuquerque, NM through the last ministry that I was a part of before coming to Perkins, the home covenant group was very useful in establishing a new faith community among recent Hispanic immigrants.

In this way the home covenant group proved to be effective not only in Christian nurture and discipling, but also in the more basic ministry of evangelization.

In Albuquerque the home covenant groups that were organized also took a sociopolitical character in challenging the supporting organized churches to take seriously with them the struggles being faced by the families represented in the groups. Because of these home covenant groups, programs to address the needs of latch-key, to provide youth with an alternative to gangs, and community organizing efforts around education for Hispanic immigrant children have been started. In this step these home covenant groups have grown in Christian maturity and discipleship, as they have assumed the faith commitment of being responsible for the well-being of family and community. Home covenant groups can be a vital instrument for Christian nurture and the discipling of persons in the Hispanic context.

Home covenant groups can, however, also create tension in established congregations. A potential for tension is always present when it comes to the use of the pastor's time. Organizing home covenant groups requires a significant amount of time on the part of the pastor. The pastor's time goes into organizing and orienting the groups and developing lay leadership for them. An investment of pastoral time and energy must be given to teaching new persons the very basics of how to study the bible, how to pray, and how to give public witness to faith. This means that the pastor will need to let go of other tasks in order to give time to this one. Even old and mature Christians are not always ready to give up the pastoral attention that has been theirs so that others can be served, nurtured and equipped for ministry.

Some congregations have had difficulty in receiving persons who have come from home covenant groups because of the difference in the spirit of these groups. Persons who participate in good home covenant groups tend to have more fervor for discipleship, to be more enthused about working in the church even if it means long hours, and tend to always be organizing activities to be in community and fellowship. The needs of the home covenant group members can be disruptive to the accustomed life of a congregation.

On an organizational level, members of home covenant groups have generally not learned the church's organizational processes. If any effort has been given to teaching home covenant group members how the church is governed and makes its decision for ministry, it is usually at a theoretical level. Learning how a local congregation functions, not to mention how its other connectional manifestations work, takes much practice and perseverance. Home covenant group members can quickly become frustrated and disillusioned with the church's bureaucracy. Members of congregations who have invested much time and energy in the church's bureaucracy tend to view the home covenant group members' frustration and disillusionment as a personal attack on them and on their good work. When home covenant groups are to be used in the nurturing and discipling ministry of a congregation, both the church and the groups need to be intentionally prepared to deal with each other and for those moments of transition that lead to the sharing of ministry and becoming one community. Ongoing intentional mediation is also often

necessary.

One institutional gift to home covenant groups that has much potential for both the nurture and discipling of persons in these groups and through these groups, the revitalizing of local Hispanic congregations, is the United Methodist Church's National Plan for Hispanic Ministries Lay Missioner-Pastor/Mentor Program. This program provides lay and clergy with skills for organizing and leading home covenant groups in nurturing and affirming ways and in a contextualized manner through its emphasis on understanding the hispanic community and trusting the wisdom and experience of the group members for the doing of ministry. The Program insists on having the work of Lay Missioners and Pastor/Mentors grounded in the institutional church and calls upon the institutional church to provide support for the Lay Missioner and the Pastor/Mentor. In this way trained Lay Missioners and those pastors who work with them can serve as important bridges between the home covenant groups and the organized congregations that they are related to.

Contextualization is also important in the worship life of the church seeking to be relevant and spiritually nurturing for Hispanic disciples. Christian worship must be organized and structured in ways that touch the human spirit and enable it to express faith. As in all cultures, music that captures and expresses the soul of human faith is a key factor in the task of providing Christian nurture, sustenance and encouragement to Hispanics seeking to be Christ's disciples.

I recently spoke with a pastor who serves a new mission composed of recent Hispanic immigrants while at the same time pastoring a 100 year old Hispanic congregation. In addition to sharing a pastor, the two congregations share a building but they each have their own worship services and programs. They represent two different main-line Protestant denominations. The pastor reported to me that conversations were being held between the leadership of the two congregations about moving towards one joint worship service on Sunday morning.

The 100 year old Hispanic congregation, while not without its fears and concerns, is for the most part excited about the possibility of participating in a larger worshipping community. The congregation of recent immigrants is more resistant to the idea of one worship service. Their concerns are though not about power or self-determination as might be imagined.. They are most concerned about the kind of music that would be used in worship if they choose to move to one joint service. The mission congregation is convinced that it will die if it has to use only the music that they have heard the older congregation sing. The older congregation sings primarily translations of old traditional German and Wesleyan hymns while the new mission uses a mixture of traditional hymns accompanied by guitars and tambourines and the new songs of faith with Hispanic rhythms that are being written by Hispanic Christians from the U.S. and Latin America.

What is nurturing for one Hispanic congregation can mean death to another. In fact the older congregation is at the door of death and will die if it is not able to revitalize its ministry. One must wonder if perhaps an unnurturing worship style, including its use of certain music that may be for the most part foreign to the

experience of the faith community, has contributed to its decline.

Efforts to provide Christian nurture to and to disciple Hispanics who are recent immigrants or who are poor to middle class, who are new to the church, and who have maintained strong ties to the Hispanic culture, will be effective to the measure that the church can build on values of family and community held as important, unifying and strengthening factors for Hispanics. Home covenant groups can serve to gap the distance between the daily life of some Hispanics and the institutional church. The United Methodist National Plan for Hispanic Ministries provides resources for home covenant groups among Hispanics. Revitalized worship that incorporates elements of Hispanic culture particularly in its use of music arising from the Hispanic community and culture, is also important for the spiritual nurture and discipling of hispanics.

Finally, we come to the symbolic or eschatological dimension of the church. I refer to this dimension as symbolic for as long as the final consummation of God's Kingdom is yet expected, the work of the church can only point to or symbolize that final reign of God's love, justice, and peace. If the Hispanic Church is to be that eschatological symbol it must now live God's truth. I would suggest three immediate ways of fulfilling this dimension of the church's work in Hispanic ministry. They are the re-tooling of church leadership so that competent servant ministry is the mode that guides our work and service; the grounding of ministry in communities rather than within the walls of church buildings; and the creation of ministries that are flexible enough to respond in appropriate and timely manners in a world that is ever changing.

Christian churches claim a servant ministry. With Christ as mentor and model, Christians would be remiss in not making this claim. There is a long stretch, though, between claiming and being servant leaders in the church and in the world. In the United Methodist Church the leadership style is hierarchical, racist, sexist, classist and ageist. I do not think that I need to explain this judgment in this body. What I do want to say is that our style of leadership consumes too much of the church's resources that would be better used for ministry in that it requires much energy for its preservation, and wastes the abilities of those for whom there is no room on the hierarchical ladder. Our leadership style also robs the church of its ability to proclaim God's Kingdom in running contrary to the biblical witness of servanthood.

I believe that the proclamation of God's Kingdom would be better served by a leadership style that is collegial where women and men, older persons and youth, laity and clergy, poor and rich are equally responsible for the ministry of the church. Ministry in the spirit of team-work where the gifts of each member of the body are valued and included. Competent leadership where to be a servant implies that each person is lovingly held accountable for doing his or her best in ministry because it is God's own ministry. Ministry where a person's work is never judged in isolation, because the effectiveness of the one is a measurement of the faithful collaboration of the many. I greatly appreciate Jose Miguez Bonino's interpretation of Jesus' servant

leadership when he says that Jesus does not look down upon us from a pedestal of power. Instead he chooses to walk with us assuming our vulnerabilities. It is in the spirit of true servant leadership that the Hispanic community will be best served and the world given witness of the transforming power of Christ's love that binds us all together in one baptism, one communion, one faith, one ministry.

Secondly, to be a symbol of the impending eschatological moment of Christ's glory is to be able to see the bigger picture that leads us to ground our work not within the walls of our existing ministries but rather in the life, joys and struggles of the communities where we serve. We United Methodists live in the history of the Wesleyan concept of "the World is My Parish." I understand John Wesley to be saying that our ministry should actively consider all of the community where we live and serve to be at our care. It was this understanding of ministry that led Wesley beyond the confines of the institutional church to the streets and urban centers of human life. We must reclaim the passion that moved Wesley to risk his standing in the institutional church in order to be an effective and faithful servant of Christ in his day and age. Our ministry must be similarly grounded in the larger community.

Many of our Hispanic congregations fear the larger community. In light of the massive needs and deep-rooted problems that the Hispanic people face at the end of this century and definitely into the next century, such as poverty, punitive and regressive immigration laws, inadequate housing, poor educational opportunities, to name a few, churches fear that to attempt to serve the community would simply deplete their resources, burn-out their leaders, and eventually destroy their ministries. I suppose that there is some basis for the fear. At the same time it is also true that a church that does not serve does die. Across this country we have a great number of churches that are today suffering death pangs because a long time ago they lost their spirit of mission and service and became inwardly focused.

I remember a church that I served as a district superintendent who never forgave me for advocating for the establishment of several new missions among the poor of an urban city. In a charge conference they said to me, "How could you start new missions when you have us to support?" This was a church that for some 75 years had been receiving mission assistance and still could not stand on its own feet. It is located right in the middle of a large Hispanic community but yearly fails to report not even the addition of 1 new member. At one point it joined an ecumenical effort to serve the community, but when some of the windows in the sanctuary were broken soon after joining this ecumenical project, they immediately determined that it was because of their involvement in the project and withdrew. You perhaps think that I exaggerate, but I can tell you dozens of similar stories about this and other churches. Oh, they represent good and kind Christian people, but they have lost the prophetic vision that calls the church to claim communities and all of God's creation as the sacred which has been entrusted to its care.

How would I begin to teach the Church to reclaim its role in the community? Along with bible study and prayer I would recommend the Industrial Areas Foundation community organizing methodology of one-on-ones; simple

conversations with community members one-on-one where listening and hearing are more important than speaking. Discovering the self-interest of the person one is in conversation with is a key element in a good one-on-one. While it is a simple method for gaining information about a community in order to know how to work in it and how to belong to it, it is also a dangerous method because it presupposes that one will be acted upon as much as one will act upon the life and experience of the other. Over the last 14 years I have found this simple tool to be an effective one for ministry in church and community as it serves to build respectful relationships with persons, helps identify leaders, and uncovers the needs and potential of a community. In essence it provides the strong foundation upon which research and strategies can be built, and programs for ministry planned and carried out. Beyond the local congregation, district, conference, and general church offices and agencies should focus their greatest attention on resourcing the local congregation for ministry. Real change is always change that occurs at the local level. And where there is positive change there is hope.

Thirdly, the Church will fulfill its symbolic task of proclaiming the Kingdom by allowing the Spirit to guide it in the creation of ministries that are flexible enough to respond in timely and appropriate ways in a world that is ever-changing. Visiting with a friend in the halls of Kirby Building recently she commented about how fast life seems to move these days. We commiserated about this for awhile. Life is too fast for comfort or peace.

If we consider the technological advances that have been made in just the last decade, advancements meant to make work easier and life more fruitful and pleasurable, most of us I think would admit that precisely because of these advancements, life is faster but not always easier or more fruitful and pleasurable. Some of the changes that we have experienced in the last couple of generations have moved society to an existence of isolation. Consider cable television and videos, home delivered pizzas and gourmet meals. Clothes can be ordered through the mail or the telephone. Here at Perkins you can almost get away with never having to speak to anyone personally because you can always e-mail them.

There are rapid economic changes that are shaping the life of communities as well. Even the person with the least knowledge of economics has some sense of the fact that we now live in a global economy. In one business transaction the people of Los Angeles, CA, Lima Peru, and Geneva, Switzerland can unknowingly become intimately interrelated. While the church is still trying to figure out how to work across district and conference lines and feeling on the vanguard about working across ecumenical lines, the business corporations of the new economy have crossed a multitude of religious, sociocultural, political, and geographic lines in ways that are determining the values of all the globe.

Change is rapid as we end this century and promises to be even swifter in the new century. The changes bear deep implications for families, communities and the ministry of the church. The Hispanic Church must be vigilant in assessing and responding to the changes as they impact Hispanic families and neighborhoods. In

order to be effective, the Hispanic Church will need to find creative and flexible ways to respond in timely and appropriate manners. Ministry in the next century will not wait for the yearly charge conference or the annual conference and much less for the General Conference session.

I am not advocating that we do away with structure all together. What I am concerned about is how we might create a church that is thinking, creative, and visionary; focused on the Gospel and the people God loves above all things? A church that is not dependent on and does not hide behind structure and form, but is free to respond in good time and in good ministry. Though not without its flaws, the Connectional Issues Study of the United Methodist Church shows promise of guiding us in positive ways as it seeks to direct the Church to a starting point of Spirit-led visioning under a simple organizational structure, rather than the fulfillment of the many institutional tasks that we presently face before we can even do ministry.

The timely and appropriate presence of the church in the life of the Hispanic community in the next century can play a critical role in the shaping of positive possibilities for and with our people. It will up to the church to prepare persons for the coming of Christ or allow them to be led in other directions by those who move more quickly. May we be quick and determined, trusting that God will be our source of love, of hope, and of courage.

Resumen

Con el propósito de explorar lo que ha de ser la iglesia hispana en el siglo 21, el presente ensayo comienza con unas reflexiones acerca de la experiencia de la autora acerca de cómo experimentó la iglesia en su juventud, y lo que esa experiencia de iglesia ha significado para ella. En ese resumen autobiográfico, se señala además cómo experiencias sucesivas han ido ampliando su visión de la misión de la iglesia. Distinguiendo entonces entre la función de la iglesia en el presente y su misión como símbolo o señal del futuro, el ensayo pasa a dos preguntas acerca de cómo la iglesia del siglo 21 ha de cumplir su función: (1) cómo evangelizar; (2) cómo educar y hacer discípulos/as. En este contexto, se subraya la necesidad de que el pueblo latino se responsabilice por su propia evangelización, y el hecho de que a veces la escasez de recursos es un reto que puede redundar en bendición. Se habla además del valor de los grupos pequeños ("covenant groups") para el desarrollo del discipulado, y se explora la relación entre todo esto y el Plan Nacional Hispano de la Iglesia Metodista Unida. En cuanto a la misión simbólica como señal escatológica, esto requerirá serios cambios en el liderato y estructuras presentes, que frecuentemente son de carácter jerárquico, sexista y hasta racista.

Towards the Year 2000: Visions of the Future

Marta Sotomayor

The new millennium described as a magic event that time performs, or a comet that crosses the calendar every thousand years throwing off metaphysical sparks is in reality an event of the imagination. The notion of a millennium was introduced around the year 525 by the calculations of an obscure monk who made an arbitrary mark on the calendar. As far as anyone knows, a millennial year has occurred only once before, fifty generations ago in the year 1000, in a very different, more simple planet Earth. What is significant about this new millennium is that for the first time it will be greeted in the context of the global electronic village; observed simultaneously worldwide in one rotation of the planet (Morrow, 1992).

Thrust into a high-velocity race of new ideas and technologies, the children of the 20th century have witnessed more change in their lifetime than anyone else who had ever walked this planet. And, because of these changes, we face some of the most profound challenges ever faced by any known society.

I will limit my comments to five interrelated outcomes of such changes: globalization, over-population, immigration, urbanization, and poverty/hunger. This presentation is guided by three objectives: to facilitate greater conceptual clarity about issues facing civil society in the next century; to forge consensus and foster common strategies from different points of view and perspectives; and hopefully to develop a strong constituency base committed to design on-going action strategies to face the urgency of these issues, particularly as they impact Latino communities throughout the Americas.

Globalization

This is an era of human development where almost simultaneously actions in one region affect the economies, politics, and cultures of almost every country around the world. We are driven by world-wide processes that involve everyone around the globe and that are likely to persist in the coming decades.

Product innovation and technical progress have resulted in greater and more efficient use of resources, increased competition, and cost-cutting drives in the national and international markets. This in turn has led to growing economic interdependence and interlinked finance systems, a common dependence upon natural resources, massive restructuring of production, and intense levels of international networking.

While globalization has been defined by some sectors by its potential to unify different countries and different peoples in common bonds of humanity, it has also been associated with socioeconomic and political changes of profound consequences in both the developed and developing countries. While globalization effectively moves us away from narrow nationalistic frameworks, it has spawned-off complex social and political, mostly negative, outcomes such as population growth,

environmental degradation, massive movements of people, greater unemployment, more inequalities, and increased poverty and hunger. Further, globalization and technology have radically changed the institutional and policy contexts for promoting social and economic security. The effectiveness of political parties, trade unions, peasant associations, and community organizations that in the past fought for balance and equity for the most vulnerable, is being eroded by precisely the same forces that drive globalization played-out primarily in world-wide patterns and/or life styles of consumption. This in turn has led to the growth of a monoculture that marginalizes, or wipes out, local and individual forms of cultural expression and autonomy.

Global economic integration and the transfer of control from government hands to the private sector have taken place swiftly and quietly. The result is the growing dominance of transnational corporations as a global force not accountable to any state or international body, but that moves industries, crops, other forms of production, and mass groups of people at their very whim.

According to its most severe critics, globalization means the emergence of a New World Order offering a future in which the only standard of human value, the profit motive, will replace all intellectual and spiritual goals as the prime reason for human existence.

Population Growth

According to the United National Fund for Population (1995), as many people were added to the world's population during the 1990s as were on the planet in 1900. The world population has doubled since 1950 and now stands at about 5.6 billion. Every year, the earth's population grows by 97 million people and it will take until the year 2150 for the world population to stabilize at a figure of 11.6 billion people. It is likely to double, and even triple, by the end of the next century. Ninety five percent (95%) of that increase will be in the developing world.

In 1950, the average life expectancy in the developing world was just under 40 years. By the early 1990s it was 62, largely because infant and child mortality rates had been cut by two-thirds during that period. Overall, we are growing older and by the year 2025 the 65 years and over group will make up 14% of the world's population. By the year 2025, 70% of the population over 60 years of age will be living in developing countries, of whom more than half will be women. About a third of the world's population are now under 15 years of age and in less-developed nations the figure is even higher; thus, expected greater fertility rates.

International Migration

At this point in time, the scope of international migration is unclear because reliable and current statistics do not exist. The best current "guesstimate" from the United Nations is that in 1985 there were over 100 million people were living outside their countries of birth or citizenship, roughly 2% of the world population. But these numbers are already more than 10 years old. Migration experts suspect that number may be clearly rising due to the fact that employment-based migration has been

supplemented by large refugee streams caused by civil wars, inter-ethnic conflicts in a number of developing countries, disruptions and changing national boundaries in Eastern Europe, political and economic instability in Latin America and other regions of the world. Based on current trends, international migration will continue in two different contexts. First, economic development and availability of jobs in the western world will send citizens of developing countries around the globe looking for employment opportunities. This process will end only when developing countries offer similar opportunities at home. Second, political instability and human rights violations will continue to fuel refugee movements, particularly as ethnic tensions are exploited for political purposes.

The United Nations points out that the number of refugees seeking asylum in Western countries rose from about 100,000 in 1983 to over 700,000 in 1992. In early 1993, over 70% of the world's refugees were living in developing countries, 10% in the U.S., and 30% of them in the world's least developed countries. The burden these mass movements of people cause receiving countries, particularly developing countries, is leading the international community to hold nations accountable for the way they treat their residents. However, the type and total effect of refugee migration is still unclear, and nations are still ambivalent about interfering on other nations' affairs.

Today, in the U.S., new arrivals come mainly from Latin America, Asia and Africa, changing the profile of America the likes of which we have never seen before. Migration streams continue to distinguish cities in different parts of the country with several large metropolitan areas serving as gateways for international migrants, carving out striking geographical dimensions of immigration patterns and policies (Tactaquin, 1996).

Nearly everyone sees immigration as a major issue of the present and next centuries. Too obvious and visible to be ignored, too significant to be fudged. It is a moral issue as well as one of practical complexity. Further, immigration has become an entrenched economic and social process that cannot be so easily legislated out of existence. Whether from country to city, or from one country to another, people have always moved to better themselves, to get a better job, to live in better surroundings, to join family, to simply lead a different life. As the histories of many countries illustrate, migration is recognized and acknowledged as a natural component of the development of free societies and market economies.

What looks "better" to an individual or family can seem destructive to the communities that are gaining people, or losing them.

International migration is driven by differences in economic opportunities. But governments also influence migration patterns. For example, political concerns generally lead governments to limit or broaden the flow of people across national boundaries as did the U.S. and Western European nations with "guest workers" from nearby nations. The major immigrant receiving countries of the developed world, the U.S., Canada, and Australia, are largely inhabited by the descendants of Europe's economic and political migrants.

Does international migration take jobs from native-born citizens? What impact does international migration have on sending countries? Why is migration of greater concern today than in the past? In the United States, the answer to the first question is yes and no, or maybe depending on how narrowly, in geographic terms, one frames the question. Within a national context, the answer is no, because immigration has only a small economic impact. Locally, it can be yes because immigration is highly concentrated in a few states although other changes, such as shifts in international competition, are often the real culprit.

The consensus of the experts is that immigration may account for a small part of the decline in jobs and earnings for native-born unskilled workers; it is also possible that new immigrants may take jobs from the previous generation of immigrants. But the overall impact is mixed. The question of whether immigrants cost the taxpayer more in services than they pay in taxes also gets a mixed response from the experts.

The response to the impact on sending countries is also mixed. On the one hand, they lose their best educated, most risk-taking young adults. On the other hand, the money those emigrants send back home represents a major income source. The International Organization for Migration estimates that remittances currently amount to \$67 billion, compared to the \$46 billion Western governments provide in international development assistance each year.

Immigration in the U.S. has emerged as a central issue in the last six months as seen in the passage of H.R. 2202 which aims to increase patrols and barriers along the U.S.-Mexico border; improve methods to detect illegal entries; speed up deportation procedures; and restrict access to federal benefit programs for both legal and illegal immigrants. These actions have resulted in what some are calling a "militarized" U.S.-Mexico zone where the most sophisticated weapons and technology of war are being deployed to stop the flow of migrants from the south. Will these drastic measures stop immigration, legal or illegal, from countries in Latin America? It remains to be seen; this back and forth movement from south to north and back has been in place, formally and informally, for generations. The constant movement of people has resulted in transnational families and communities, whose members constantly travel back and forth across the border creating a "revolving door" or culture of migration, characterized not only by on-going renewal of culture and language, but also by a mutual borrowing of cultural patterns and behaviors. Certainly concepts such as acculturation and assimilation have less and less relevance.

Urban Shifts

The 20th century has seen urbanization and an accelerated growth of cities take root in almost every part of the world, a trend which has escalated dramatically in recent years as the result of unprecedented population growth and massive movement of people. According to the Global Report on Human Settlements (1996), the number of cities with populations over one million rose from 111 in 1960 to 288 in 1990, and more than two-thirds of those cities were in developing countries. More

than 150,000 people are being added to urban populations in developing countries every day. By the year 2010, there will be 368 cities of more than one million people in developing countries, up from 173 in 1990. By the year 2015, there will be 27 cities with over 10 million in population each of which 22 will be in developing countries and at least three in Latin America.

Since the Industrial Revolution, economic activity has increasingly taken place in cities. Reversing this trend will prove exceedingly difficult, for people flocking into urban areas are looking for jobs that are simply unavailable in the villages and towns they left behind. But lagging economies resulting in increasing rates of unemployment now characterize as well the distressed core of large cities in the developed, industrialized world.

The dramatic shift in the world's population from the countryside to larger and crowded cities is reshaping the physical and social environment with far-reaching implications for how future generations will spend their lives. At least 200 million urban dwellers lack steady access to safe drinking water, and critical water shortages may confront as many as 900 million rural and urban people within the next 30 years. Rapid urbanization aggravates other problems related to inadequate public services, schools and medical facilities, poor sanitation, environmental pollution, and lack of decent housing. In the next century, cities will be the place where compelling social issues, such as poverty, homelessness, crime and unemployment will take on larger and more complex dimensions than ever before.

Increasingly, the majority of the world's poor will be urban. Thus sustainable urban development will be the most pressing challenge facing humanity in the 21st century. Cities will be where most of the world's population will live and work and where most natural resources will be consumed.

In historical times, cities were placed, designed, and built with fortification in mind. Cities of old were strategically placed to provide that sense of safety. Thus the trend towards urbanization began. And that trend continues in modern and post-modern times, as upwards of one million people migrate to the world's cities each week. Clearly, the number one thing that people wanted then and want now in their homes and communities is a feeling of safety. Whether it is protection from natural elements, war, environmental degradation or crime, people long for, indeed require, a degree of safety in order to prosper. Nowadays, brick walls are not enough to ensure safety and prosperity for city's inhabitants. The issues are more complex, and city leaders are grappling with ever increasing demands for better, safer and more affordable habitats.

Population and Political Unrest

Dozens of small wars burn on, primarily in Africa, Asia, and Latin America. More than 90% of 186 wars between 1945 and 1996 have taken place in developing countries, creating an impact on international security and politics. It is significant that many of these armed conflicts occur amid rapid rates of population growth, pervasive poverty, and environmental degradation. At least 26.8 million refugees fled

from their homes between 1993 and 1994 as a result of 50 ethno-political conflicts in developing countries.

An estimated 600 million people live in health and life-threatening situations, 50% of whom are children. This includes at least 350 million living in extreme poverty; 250 million urban dwellers who do not have access to safe drinking water; over 420 million do not have access to adequate sanitation; over 100 million who live in sub-standard housing or who are homeless and face a multitude of other problems such as air pollution, overcrowding, hazardous working conditions, violence, natural disasters, and infectious diseases (United Nations, 1992). The fear that the scope of these factors will overwhelm political institutions and economic systems is real, for population growth, the depletion of renewable resources, and unequal access, work together to reduce economic productivity. The outcome is a vicious cycle that triggers migration and ethnic conflicts. The same forces can also lead to movements across national borders, which can destabilize both sending and receiving countries.

Debates over the role of population growth in sparking political unrest are highly charged. Some believe that the world's poor women and their babies will be blamed not only for degrading the environment, but for fomenting regional insurgences. Others suggest that Western industrialized countries urge reductions in global population growth because they fear becoming "outnumbered" and losing their economic supremacy and advantage.

Putting these arguments aside, the transnational nature of population and environmental trends raises political questions. True, amidst growing global economic interdependence the nation state is still the building block of international society, but the post-Cold War world is witnessing the fragmentation of large multinational states and empires and a surge in ethno-nationalist struggles.

National security of the various nations used to be defined primarily in terms of the containment of communism and regional insurgences, and was pursued largely through armed intervention or the threat of it. With these traditional threats subsiding, some insist we must now expand our definition of security and reallocate defense resources to the control of population, environment and development programs. Others worry that "global sustainability" is a lofty and elusive strategic goal, beyond the grasp of national security systems.

Given the budgetary implications of these debates, passions run high. The issue becomes one of finding a common framework to bridge the two perspectives.

There is no question that the young age of high fertility countries challenges the ability of resource-strapped governments and weak economies in developing countries to generate jobs and services. The high rates of rural-to-urban migration associated with rapid population growth induce price inflation and failures in public finance. Governments can impose price controls or subsidies for urban food supplies and at the same time stimulate job creation. And this has been done, but such policies have been financed by massive foreign borrowing creating additional debt burdens to already weakened financial structures for such countries.

It is argued that poverty combined with the fragmentation of familial and

communal ties can lead to militant religious and political responses. The examples of North Africa's rapid urbanization combined with youth unemployment rates ranging from 40 to 70% may help to explain the attraction of Islamic fundamentalism in the region.

In some Latin American countries where poverty rates continue to soar and political oppressive structures continue, Protestant and Roman Catholic fundamentalism is growing at unparalleled rates. In the former Yugoslavia, Israel and the West Bank/Gaza and South Africa, differential rates of population growth have exacerbated existing ethnic, racial or religious divisions.

Poverty

Poverty is one of the global risks threatening people's future as a whole. In fact, an extreme imbalance with regard to distribution of resources continues to exist, not just between countries, but also within the borders of many countries themselves. For example, in 1990, the poverty rate in central cities in the U. S. was 19.9%, compared to only 6.8% in the suburbs; it remains heavily concentrated in central cities, especially in large cities. The rate of poverty fell by nearly one-half between 1960 and 1973. Then, a substantial turnaround occurred: the poverty rate rose in the early 1980s and again in the early 1990s and it continues to be highest in central cities (HUD, 1996). Much of the increase in poverty can be traced to the growth in inequality that left many workers in jobs at below-poverty or near-poverty wages. Another significant factor is the sharp increase in families headed by single women. Overall, poverty is very unevenly distributed: African Americans at 33% and Latinos at 32% had a far higher incidence of poverty than whites at 10%. Children, primarily, suffer greater rates of poverty at 23% (Population Reference Bureau, 1993).

There is no doubt that women, along with children, are much more adversely affected by urbanization and population growth. Although women have entered the labor force in record numbers over the last two decades, they comprise a majority of the world's poor. Nearly three-quarters of the estimated 1.3 billion people living in poverty around the world are women and girls (Moser, 1991). About 60% of poor adults in the U.S. are women and 46% of female-headed families with children are poor. Although the gap has narrowed in the U.S. since 1963 when women earned an average of 60 cents for every dollar men earned, there is still a gap between their wages: 75 cents for every dollar. The average Latina earns 55 cents for every dollar men earned (National Committee on Pay Equity, 1995). When both wage-earning and unpaid work are taken into account, it is clear that women provide substantial, primary, or sole economic support to a large proportion of the world's families. In households with two wage-earning parents, the father's income typically exceeds the mother's, yet mothers usually contribute a larger proportion of their income to family needs.

The causes of women's poverty are complex and the reasons why they are afflicted by poverty are unique as well. In many cases, women living in poverty reflect widespread economic underdevelopment, unemployment, and human suffering

(U.S. Department of Commerce, 1996).

Racial disparities in poverty rates according to gender, color, race and ethnic origin highlight the enduring polarization of American cities. Reversing a trend towards convergency observed in the 1970s, racial differences in poverty began to widen during the 1980s. While poverty rates edged upward for whites in many central cities, such increases were far more pronounced among minorities of color. Comparing Latinos living in the metropolitan areas of Chicago, Houston, Miami and New York City (areas with high Latino population) shows that U.S. poverty rates of foreign born and native born Latinos were almost identical in 1989. One out of every four Latinos lived in poverty in 1989, but by 1994 Latinos and Blacks had almost identical rates of poverty. Whereas the situation for other minorities of color has been improving, that of Latinos has been deteriorating. Among the various Latino national groups living in the U.S., Dominicans and Puerto Ricans have the highest poverty rates. Nationally, 44% of all Latino families that are headed by a female live below the poverty level. Latinos who do not speak English very well, or not at all, suffer much higher poverty rates than do those who speak English well (*Hispanic Link*, 1996).

Such disparities in poverty are both cause and effect of persistent division among neighborhoods. American cities have remained divided for most of their history, with people of different racial and ethnic backgrounds rarely living in the same neighborhood. To achieve a perfectly integrated distribution of ethnic minorities and whites in 1990, more than three-quarters of the residents in Atlanta, Baltimore, Chicago, Miami, Newark, New York, Philadelphia, and Washington, D.C., cities which have become more segregated over the past decades, would have to move. Moreover, considering race, gender, and income at the same time reveals that segregation is actually increasing in many cities, signifying widening race and class divisions.

Hunger

In most parts of the world, rapid population growth, poverty and environmental degradation form a destructive downward spiral. Rapid population growth is both a cause and an effect of poverty, and therefore, contributes to hunger. UN officials estimate that at least 800 million people in the developing countries now suffer from chronic malnutrition and 500,000 starve to death each year. Hunger has worsened in Latin America, Africa, and the Near East. These numbers will increase in the future because of trends in population growth, urbanization, and loss of arable land.

In recent decades, world food production has kept well ahead of population growth, largely because of "green revolution" agricultural advances that dramatically have improved yields per acre. But, since green revolution techniques have made agriculture more profitable, rich farmers and corporations often buy up the best, flattest land, while poor peasants are forced into environmentally fragile marginal lands. Between 1950 and 1991, world grain production rose by 169%. In developing

countries, food production increased by 117% between 1965 and 1990. As production climbs, food prices decline steadily. Although food output in the developing countries increased by 39% during the 1980s, population growth meant that per capita production rose by only 10%. In 75 countries, food production declined in the last decade (*The Earth Times*, 1996).

According to the United Nations Environment Program, in the last 45 years 17% of the planet's soils have been severely degraded. In some areas soil damage is even more extensive; 25% in Central America and 22% in Africa. If the acreage of land under cultivation is not expanded, then each acre harvested in the developing countries must double plus its yield just to provide current nutritional levels to the projected population in the year 2150. To provide a typical First-World diet, yields would have to increase six-fold.

Will future food production keep pace with population growth? And just as importantly, will inroads be made against poverty and inequity, the root causes of hunger? Some hold that technological innovation and rising living standards will continue to expand supply and purchasing power. Environmentalists believe that short-term production increases will be purchased at great cost and that today's bounty will mean deprivation for generations to come. It is argued that high-yield agriculture has already exacted an environmental toll in the form of degraded soil, deforestation, erosion and runoff of fertilizers and pesticides. Further, more than 700 million people, one in eight, do not have enough to eat.

A closer look at the figures shows that food production may be losing the race with population growth. World food production will have to increase by more than 75% over the next 30 years to keep pace with population growth. By 2015, we will need to feed about 9 billion people who will inhabit the world. Environmental degradation worsens poverty, and by extension, hunger.

In order to make a difference and possibly reverse present patterns, fundamental changes will be required in development programs and the world economy. In addition, we need a fair and equitable system of global trade, responsible and responsive governments, easing the Third World debt burden, investment in rural infrastructure, substantial agricultural research, and renewed emphasis on basic food production. It also requires giving the most powerless, the poor and hungry, a voice in the democratic process.

Population and the Environment

The state of the environment in the next century will be determined largely by one factor: our ability to control the human population. If the species doubles its numbers by 2050 to nearly 11 billion, humanity may very well complete the devastation accelerated in this century. Such growth in our numbers would continue to deplete and even devastate the world's capital and prevent the poorer nations from making the necessary investments in technological development to slow down population growth. There is much cause for alarm if we believe that as more humans consume more resources they generate more waste. Industrialized countries have only

22% of the world's population, but use 85% of all forest products consumed, 72% of steel production and 75% of energy. We also generate 75% of pollutants and wastes (Homer-Dixon, 1994).

It is true that in the last 20 years, substantial gains have been made in automotive pollution control. But, in the U.S. alone, the number of miles traveled by motor vehicles has doubled since 1970, so there has been an increase in air pollution from automobiles. The chemical industry is the leading industrial source of toxic wastes, producing about 46% of all industrial toxic contaminants; toxic solid waste at 70%; toxic water effluents at 86%; and toxic air emissions at 28%. Major industrial sources of toxic environmental contaminants are producers of primary and fabricated metals, coal and petroleum products, transportation equipment, and plastics. The production of these industries is spatially concentrated within the nation.

Stark differences in consumption mean that some humans have a far greater environmental impact than others. A big city in a modern industrialized society consumes far more resources more often than the country or other parts of the world. Cities also produce more waste, thus clearly having a strong impact on the global environment and the economy.

Some argue, including the U.S.A., that it can be done with technical ingenuity and properly-functioning markets, and thus there is no limit to the number of people the planet can sustain. It is argued that when markets function well, resource scarcity will trigger warning signals in the form of higher prices which in turn will set in motion adaptive behaviors such as substitution, recycling, conservation, and more technological innovation that will prevent resource depletion. It is true that technological improvements deserve high priority. But, unchecked consumption and rapid population growth can overwhelm technological improvements.

Environmentalists argue that population growth and consumption can offset hard-won gains in pollution control and natural resource conservation. While it is possible that properly functioning markets can prevent resource depletion, markets are often dysfunctional. For example, federal subsidies to logging, grazing and mining keep prices artificially low, muting any warning signals that resource limits are near. Further, no markets exist for many commonly held resources such as the global atmosphere. During the 1980s, tropical forests were lost at a rate of almost 42 million acres a year. At this rate, tropical forests, which are home to 50% of all plant and animal species, will be gone in 115 years. Not even genetic engineering will be able to replicate them.

Consumption habits of industrialized countries have severely strained the life-supporting systems of the biosphere. While evidence is clear that the greatest threat to the environment comes from the wealthiest billion of the world's people who consume the most resources and generate the most wastes, it also comes from the poorest billion who are forced to destroy their meager resource base in order to survive. If population continues to grow as it is projected, 9 plus billion humans projected by the year 2015 could do a lot of environmental damage.

The question remains whether the earth can support all of its current and future inhabitants at the present level of consumption. The planet's "carrying capacity" depends not only on production of food, timber and other resources for human use, but also on the health of complex biospheric systems which we are only beginning to understand (Wisner, 1996). Environmentalists call for slower population growth and dramatically reduced consumption habits. Otherwise science and technology, with all its innovation, may not be able to prevent either irreversible degradation of the environment or continued poverty (often one of the results of such degradation) for much of the world.

The dichotomy between developed and developing nations diverts attention from the idea of common responsibility for the planet. The environment has a profound impact on our own interest in two ways. First, environmental forces transcend borders and oceans to threaten directly the lives, health, prosperity, and jobs of people residing in this and every country. Second, addressing natural resource issues is critical to achieving political and economic stability. The challenge of this century is to address population and the condition in which increasing human numbers will leave the Earth for generations to come.

Conclusion

Standing on the brink of the 21st Century, we face a future that is increasingly tied to what happens on the other side of the world. Population growth, modern communications and technology, and trade bring people and cultures together in ways that profoundly shape our destiny. In today's interdependent world, cooperation across borders to address social, economic and environmental issues has become not only beneficial but imperative. Much is at stake, including the idea that the world's nations can come together to craft solutions to our most serious problems.

Sustainable development and the aspirations of poor countries for economic growth have to be reconciled in a global context. One cannot really talk about sustainability in relation to developing countries without also considering the responsibility of developed nations. The increasing need for space, food, water, and energy in order to satisfy human needs and aspirations makes it clear that the future will not be livable unless the population challenge is met. Overpopulation is a complex and somewhat elusive reality. We can no longer think of it in terms of aggregate numbers. We need to demonstrate concern for how human beings interact with one another, how they use their natural resources and how they work to better their lives and the prospects for their families.

If we look at the mega-cities of today and of tomorrow, we will see that a big part of the problem is that infrastructures for human development are inadequate and the growth in human numbers outpaces resources. But, if priorities are set right and people's minds and abilities are fully developed, the disadvantages of growing human numbers can be mitigated.

Research clearly shows that both because of women's multiple responsibilities and because they have fewer resources than men to begin with,

women carry the heaviest share of the consequences imposed by structural adjustment. However, opposition to equal rights and opportunities for women is deep-rooted in many societies and can be overcome only through a continuous process of education, legislation, social change, and economic opportunity programs.

Basic education of girls is definitely a key to the empowerment of women. But it goes much beyond only women, as there is a correlation between a decline in fertility of 5-10 percent per extra year of schooling for a girl. Children of an educated mother are more likely to survive. Their future earning will rise about 15% for women with an extra year of schooling compared with 11% for a man.

Policies that improve the status of women enable communities to alleviate poverty, develop local economies, expand the number of educated and healthy citizens, sustain the environment, and strengthen families. Educating girls and women is one of the best development decisions any country can make. But men have to buy into this reality and must examine and understand the complexity of the multiple roles they play, consciously and unconsciously, in perpetuating barriers for the development of women and girls. In the final analysis we must educate men and women faster and target the development of schools and jobs for the challenges of the future.

Resumen

El presente artículo analiza las tendencias demográficas, ecológicas y económicas de las últimas décadas, sus proyecciones hacia el futuro, y lo que esto implica para la calidad de vida--tanto humana como vida en general--para el siglo 21. Alrededor de los temas de la globalización, la sobrepoblación, la inmigración, la urbanización, la pobreza y el hambre, se muestra cómo todos ellos se entrelazan, de tal modo que la degradación ambiental, por ejemplo, se relaciona con la globalización económica, la sobrepoblación, la degradación ambiental, etc. En el artículo se le presta especial atención a la condición de las mujeres, y se señala que uno de los mejores modos de enfrentarse a los retos y amenazas planteados por todas estas proyecciones es el desarrollo de las mujeres y las niñas, tanto económico como político e intelectual.

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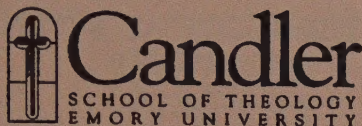
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